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SUMMARY ACCOUNT

OF THE ORIGIN AND PROGRESS OF

BIBLE SOCIETIES.

(FOREIGN.)

(Concluded from 27th page.)

ST. PETERSBURG BIBLE SOCIETY.

But a subject of still higher importance is the establishment of a Bible Society in St. Petersburg, the President of which is Prince Galitzin, the Minister of Religion, and which has been favored with the patronage of his Imperial Majesty, who presented the Society with the princely donation of 85,000 rubles, and promised it an Annual Subscription of 10,000 rubles. Auxiliary Societies have been formed at Moscow and Jaroslaff, besides those mentioned in the preceding article, which, being within the Russian Empire, are also connected with that in the capital: to encourage the Societies at St. Petersburg and Moscow in their important operations, the British and Foreign Bible Society has made several Grants to the extent of 2000*l.* These Societies are printing the Scriptures in various European languages, and also in that of Armenia.

If the establishment of Associations for promoting the circulation of the Holy Scriptures be considered among the most beneficial effects produced by the British and Foreign Bible Society, its other proceedings on the Continent of Europe, with a view to the same object, are not deficient in utility and importance.

ICELANDIC NEW TESTAMENT & BIBLE.

Three thousand copies of the Icelandic New Testament were printed at Copenhagen in the year 1807, at the expense of the British and Foreign Bible Society; a part of the impression had been forwarded to Iceland previously to the commencement of hostilities; and the Committee having since completed a further edition of 5000 copies, and also 5000 copies of the whole Bible; the reconciliation which has happily taken place with Denmark, has afforded an opportunity for the Society's Correspondent, the Rev. Ebenezer Henderson, to proceed with the major part of them to Iceland: for which island he has accordingly set out, to superintend a proper distribution of them. About 120*l.* were contributed towards this work by Friends in Holstein, and 150*l.* by the Edinburg Bible Society.

TURKISH OR TARTAR NEW TESTAMENT.

The Missionaries deputed by the Edinburgh Missionary Society to Karass, on the borders of the Caspian Sea, have been, for a considerable time, engaged in preparing a Version of the New Testament in the above dialect, which is vernacular among a population of nearly thirty millions, extending from the banks of the Wolga to the shores of the Euxine. To enable them to print 3000 copies of it, the British and Foreign Bible Society furnished, at its own cost, a fount of types, and a competent supply of ink and paper. This work is now completed, and circulates with success.

CALMUC NEW TESTAMENT.

The Ministers of the United Brethren at Sarepta, having begun a translation of the Gospel of St. Matthew into the Calmuc language, have been encouraged to proceed with the whole New Testament; for the printing of which, at St. Petersburg, at the charge of the British and Foreign Bible Society, preparations are

making under the superintendance of the Bible Society in that city.

From the preceding statement, it appears, that the British and Foreign Bible Society has contributed to promote, on the Continent of EUROPE, editions of the Scriptures, or portions of them, in the following languages and dialects, viz :—

1. French,	or Lettonian,
2. Italian,	11. Esthonian,
3. Romanese,	12. Swedish,
4. German,	13. Laponese,
5. Bohemian,	14. Armenian,
6. Polish,	15. Icelandic,
7. Hungarian,	16. Finnish,
8. Sclavonic,	17. Turkish or Tartar,
9. Lithuanian,	
10. Livonian,	18. Calmuc.

The Society has also printed in Great-Britain editions of the Scriptures, or portions thereof, in the following languages, viz :—

1. English,	7. Portuguese,
2. Welsh,	8. Dutch,
3. Gaelic,	9. Danish,
4. Irish,	10. Greek, An.&Mo
5. Manks,	11. Esquimaux,
6. Spanish,	12. Mohawk,

exclusive of the French, Italian, German and Arabic, which have been printed for the Society both at home and abroad.

ASIA.

The field for exertion in Asia is most extensive, and the operations of the British and Foreign Bible Society in that part of the globe have been proportionate.

The sum of 15,200*l.* has been, at different times, granted to a Corresponding Committee at Calcutta, for the purpose of promoting the Translation and Publication of the Scriptures in the different dialects of India; and by the latest intelligence from that body, it appears, that the translation and Printing of the Scriptures proceed as rapidly as is consistent with that correctness which they are determined to observe. The Missionaries also at Serampore, (to whom a moiety of the Society's grants have been appropriated,) have translated and printed the Scriptures or parts of them in various dialects of India: and with the aid of these valuable laborers, together with the fruits of the late Dr. Leyden's, and the late Rev. H. Martyn's learned and indefatigable exertions in the same department, the Calcutta Corresponding Committee trust, they will be able, under God, to produce, in due time, both accurate and acceptable versions.

CALCUTTA AUXILIARY BIBLE SOCIETY.

This Institution was formed in Feb. 1811, with the knowledge and concurrence of the Supreme Government, and has met with general approbation from all parts of India, and with liberal and decided support from the Presidency of Fort William.

Its operations have already commenced with good effect. It has purchased 800 Tamul New Testaments, for immediate distribution; has ordered 5000 Portuguese Testaments and 2000 Portuguese Bibles from England; and has also contracted for printing at Serampore, 5000 Testaments in the Cingalese, Tamul, and Malayalim dialects respectively. It has also undertaken a large edition of the Armenian Scriptures, for the benefit of the numerous natives of Armenia, and their descendants in India; and has been encouraged by the government, to do the like for the Malay Christians, who are numerous at Amboyna and Batavia.

The Committee of the British and Foreign Bible Society, contemplating the wide field which this Asiatic Auxiliary proposes to occupy, have assisted it with a grant of Bibles, Testaments, and Printing Paper, to the value of 1000*l.*

Editions of the Scriptures have been printed, or are preparing in India, under the patronage of the Society, in the following Oriental languages and dialects, viz :—

1. Bengalee,	15. Seek,
2. Hindoostanee,	16. Siamese,
3. Tamul,	17. Carnatica,
4. Orissa,	18. Bugis,
5. Malay,	19. Burman,
6. Malayalim,	20. Macassar,
7. Mahratta,	21. Maldivian,
8. Sanscrit,	22. Baloch,
9. Persian,	23. Afghan,
10. Arabic,	24. Rakheng,
11. Cingalese,	25. Jagatai, or original Turcoman,
12. Sinhala Pali,	
13. Telinga,	
14. Chinese,	26. Armenian,

A *Bibliotheca Biblica* has been established at Calcutta, under the direction of the Corresponding Committee, consisting of a Depository for Bibles in all languages, upon sale, and a Library for the use of Translators.

Besides the Annual pecuniary Grants before mentioned, the British and Foreign Bible Society has furnished at its own expense, 2000 Reams of Printing Paper, to replace the like quantity consumed by Fire in the Printing Office at Serampore, in March, 1812; a Printing Press and a Fount of Tamul Types to the Mission at Tanjore, for the purpose of printing the Holy Scriptures; 600 Reams of Paper to Bombay, for the Malayalim New Testament, for the use of the Syrian Christians in Travancore; Paper for the purpose of printing the New Testament in Cingalese for the native inhabitants of Ceylon, together with a supply of English, Dutch and Portuguese Scriptures for those of other nations in that Island; and a selection of valuable Biblical Works for the translation Library at Calcutta; which have proved highly acceptable to the Translators.

AUXILIARY BIBLE SOCIETY IN CEYLON.

Of this Institution, formed at Colombo, August 1, 1812, His Excellency the Governor is President. The object of the Society is to supply the Island with the Scriptures in the Cingalese, Pali, and other dialects in use among its inhabitants. Supplies of the Holy Scriptures in the English, Dutch, and Portuguese languages, have been placed at the disposal of this Society by the British and Foreign Bible Society.

BOMBAY AUXILIARY BIBLE SOCIETY.

This Institution was established on the 13th of June, 1813, the objects of which are "to promote the circulation of the Holy Scriptures; and especially to supply the demands of the native Christians on the western side of the Peninsula of India." The formation of this Society has been effected under the direct patronage of some of the most respectable persons in the Presidency, and with the countenance and encouragement of His Excellency the Governor, Sir Evan Nepean, Bart. one of the Vice-Presidents of the British and Foreign Bible Society. The Committee of the Parent Institution has voted 1000*l.* in aid of its Funds.

CHINESE NEW TESTAMENT.

The Rev. Robert Morrison of Canton, whose assiduity, perseverance, and efficient progress in the Chinese language, are attested by the most respectable and competent judges; has completed the translation of the New Testament, 2000 copies of which have been printed and are now in circulation. In this important work he has been liberally assisted by the British and Foreign Bible Society.

AFRICA.

BIBLE SOCIETY OF THE MAURITIUS' BOURBON, AND DEPENDENCIES.

A Society was formed under this designation, on November 11, 1812, the Governor of the Island, President.—From this Establishment, good hopes may be entertained that something extensive and effectual will be done for the benefit of these and the neighboring Islands.

AUXILIARY BIBLE SOCIETY AT ST. HELENA.

About the commencement of the year 1814, an auxiliary Society was formed on this Island, under respectable patronage; the first communication from which was accompanied with a contribution of 160*l.* sterling to the Funds of the British and Foreign Bible Society.

AMERICA.

That the influence of the British and Foreign Bible Society should be felt in America, was naturally to be expected; and it has accordingly produced the formation of numerous Bible Societies in that portion of the world.

AUXILIARY BIBLE SOCIETIES IN THE BRITISH COLONIES.

TRURO, in Nova Scotia.
PICTOU, ditto.
HALIFAX, ditto, with a Branch Society at Liverpool, for Queen's County.
QUEBEC.
JAMAICA, by the people of Color.

The four latter have remitted Contributions in aid of the Funds of the Parent Institution: particularly that of Halifax; which is under the immediate patronage of the Governor, His Excellency Sir John Sherbrooke, Bart.

DOMESTIC.

(Continued from page 30.)

EXTRACTS FROM THE SEVENTH REPORT OF THE BIBLE SOCIETY OF PHILADELPHIA.

The managers appointed a committee, to examine all reports received from other Bible Societies; and from time to time to report such parts as it may be considered useful or interesting to the managers to hear. One of the effects of this measure, has been the bringing before us of two incidents, which occurred during the last year; and are now produced to the society, as illustrating the beneficent spirit of Christianity, in promoting works of piety and charity among Christian people of different nations, even during a state of war: the horrors of which are thereby lessened; and a prospect is opened of their being at last banished from the world, as the sure word of prophecy warrants us to believe; and as happens in proportion as the blessed system acquires its legitimate influence over the hearts and the actions of mankind. The Bible Society of Massachusetts, having learned that a number of Bibles were circulating through the country, with the stamp of the British and Foreign Bible Society upon them, instituted an inquiry into their history. They found that they had been committed to Captain Landers for distribution in the neighboring British provinces, and had afterwards been captured by an American privateer from New-York, and carried into Portland. Ineffectual attempts having been made to prevent their dispersion, and to appropriate them to their original design; and difficulties lying in the way of the society in transmitting an equal number of Bibles to Halifax in their stead, a subscription was immediately instituted in Boston; and the ascertained amount being 157*l.* 2*s.* 9*d.* sterling, it was promptly collected and transmitted to the parent society. It is said, that within a few days, a greater sum by one half was subscribed, and that it would have been easy to have increased it to any indefinite extent.

The other incident referred to, is as follows: A second capture took place, consisting of a quantity of English and Dutch Bibles, shipped by the parent society, in the Falcon, for the Cape of Good Hope. These, amounting to 1200, were sent by a privateer into Bath; when the treasurer of the society of Massachusetts, through the generosity of the captors and owners, was permitted to purchase them at a price barely sufficient to legalize the bidding. It was with the design, which has been probably carried into effect, of forwarding them to their destination.

The committee of this society, in reporting these two occurrences, could not refrain from expressing their admiration of the examples thus exhibited by a sister society; and their wish that it may be imitated in all cases, wherein property so peculiary sacred, may, by the events of war, be placed at the disposal of American cruizers or their owners.

The general assembly of the Presbyterian Church, having made known to the managers the number of Bibles which would probably be wanted within the bounds of their communion; it was tho't of use to invite the like information from all religious bodies: which is now mentioned, in order to give the greater publicity to what is desirable in this particular.

The managers, in preparing this their annual report to their constituents, look back with satisfaction, to their early labors; and make a comparison between the then existing circumstances, and their present prospects. At the period referred to, they began their efforts to sustain, in the United States, a share of the great work begun a few years before by the British and Foreign Bible Society in England, to make known the volume of Revelation in every region of the globe. There are now, within our national limits, seventy-six societies; who have taken their respective shares of this great design. But lest it should be inferred, that there is the less need of the liberality of professing Christians in this city and its vicinity, the managers take occasion to make known, that their proceedings have continually tended to enlarge their views, of opportunities of usefulness. Within the sphere of their own observation, they discover new departments, wherein the Bible will not be possessed, unless brought by gratuitous distribution. The cause, in some instan-

ces. is the poverty of families and of individuals. In other instances, it is a degree of indifference, which prevents the making of the possession of the volume an object of concern: although on its being bestowed, it often becomes an object of attention, and eventually, an excitement of liberality. The extensive territories opening on us with a new and rapidly increasing population, present most powerful inducements to supply, in this way, the necessities of those who are struggling under the early hardships of emigration. It is also worthy of the zeal of the society, not to forget the great example before them, in the venerable body who first excited them to action; so as to bound their beneficence by the limits of the civil government under which we live. For the reasons now stated, the managers do not anticipate a diminution of the labors of themselves and their successors, and of the contributions of their fellow-citizens, so long as there shall be a region of the globe, unvisited by the glad tidings of salvation; nor so long as there shall be, among ourselves, professed disciples of the Redeemer, who have not access to the fountain of the waters of life, opened to them in the sacred scriptures.

Every argument which should be an excitement of Christian zeal, or which should render it operative in any line, applies in favor of giving such an energy to Bible Societies, as shall cause their effects to be felt throughout the world; and among every description of people, and by every individual of them, in every country. We would not depreciate the importance of the Christian ministry; instituted, as we believe it to have been, by the Divine Redeemer. But we are of opinion, that if the Bible should become generally known in countries wherein, from national jealousy or any other cause, the word of God cannot be declared by its commissioned teachers; the wonderful works therein recorded, on evidence attainable by the spirit of inquiry; a chain of prophecy running thro the volume and harmonizing with events, either attested by history, to people of every clime, or fulfilling before the eyes of every generation; and added to all this, the beneficent tendency of precepts, far beyond what human reason could have devised, and a plan of salvation accommodated to the actual state of human nature, as felt by every heart in its wants, its imperfections, and its sinfulness; will render the acquisition "the power of God unto salvation,"* to many individuals; and prepare nations for that day of visitation, when "the fulness of the gentiles shall come in."†

If there be bodies politic, among whom the profession of Christianity is clogged by errors, in contrariety to the very spirit of gospel truth; let but the Bible be diffused among them, even without such useful comment as draws light from cotemporary facts and customs; if it have not all the uses by which an attendant ministry might aid it, there will issue from it a language so loud and distinct, as to qualify and at last to bear down the worst of the corruptions, which may have been fastened on it.

In countries wherein the call is continually sounded to all classes of people, and no hindrance is opposed to their drinking of the waters of life freely; yet if there be any, and there are doubtless always some, who lightly esteem the treasure in their hands; the very circumstance of its being there may, and occasionally will be the mean of its arresting their attention; and doubtless often of its availing itself of a season of seriousness or sorrow, to take a fast hold on their consciences. With those who disbelieve or doubt concerning its divine origin, the same causes may give beginning to inquiry, which will terminate in conviction. There are undeniable evidences of conversion, thus begun in a way unexpected and unintended by the subjects of it. Of this, there came, incidentally under the notice of your managers, an instance in a pious individual of the Hebrew nation; who, having been thus brought to a knowledge of the New Testament, and made a convert to its divine authority, considered no exertions too great, for the distributing of those documents which, as stated by himself, had become "a light to his feet and a lamp to his paths."‡

Similar instances are not uncommon, under circumstances, in which delicacy forbids the mention, by those respective-

* Rom. i. 16. † Rom. xi. 26. ‡ Psalm cxix. 105.

ly informed of them. And as such are occasionally the effects of an unsolicited possession of the Bible; so, its being easily attainable, by persons on whose minds religious impressions have been made through some other medium, has also afforded illustrations of the subject. Of this, there has occurred an instance in a man, who, having long lived in unbelief and in a vicious course of life, and being reduced to poverty by a dispensation of Providence, burnt the books which had hardened him in his state of sin; and solicited the favor of a Bible, from a person intrusted with the distribution of those issued by this Society which became, under God, the means of his reformation.

The attention of the religious world has been engaged, for some years past, and not without great solicitude, to a prodigious effort which has been made for the stamping of the brand of superstition and imposture, on the religion of the Bible. Who knows, whether this may not have been permitted, for the very purpose of exciting the religious zeal of its professors, for the accomplishment of the reverse of the ungodly design referred to. Without doubt, it gave a beginning to the efforts which are founding Bible Societies over the whole face of Europe and of the United States of America: and to all appearance, they will multiply, until there shall be no region, wherein there will not be displayed this trophy of the triumphs of the cross.

While we have been thus anticipating the happy effects of this mean of extending the knowledge and the influence of our holy religion; it has probably occurred to the mind of every person present, that the prospect derives an accession of brightness, from the late event, so much a subject of joy, with every description of our fellow-citizens—the return of peace. If, during a state of war and the consequent suspension of commerce, and of very many branches of useful industry, our Bible Societies have been sustained in their efforts by serious Christians of every denomination; how great may we expect to be the increase of their patronage, not only as a tribute of gratitude to Him who is the bestower of this as of every other mercy, but because of the new spring which it may be expected to give in every branch of business! When we extend the view to European Christendom, and contemplate the immense and constantly increasing efforts of Bible Societies during the rage of wars, more general and more disastrous than those of any former period; what hopes are too sanguine to be indulged, in the event of a permanent suspension of hostilities throughout the civilized world? If the expectation of the auspicious event should be for a time illusory, there will be continued evidence, how much zeal may be brought into action, and how extensive may be its consequences, under circumstances destructive of every other species of civilization and moral culture. In the opposite case, so much desired by all, however great the wickedness, and however extensive the distress which have been displayed on the theatre of life, they will have been over-ruled to good; if there should be the result of an increasing influence of the blessed system, which shall at last "cause wars to cease unto the ends of the earth."*—Let this happen when it may, it is not rash to predict, that one great mean of it will have been the establishment of Bible Societies; which, having had their beginnings within the memories of all present, have been abundantly favored with the divine blessing; and if they maintain the spirit of their institution, will continue to grow in usefulness, until "all the kingdoms of the world shall have become the kingdom of our Lord and of his Christ."†

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* Psalm xlvi. 9.
† Rev. xi. 15.

MISCELLANEOUS.

OBSERVATIONS ON MAT. X. 34-36.

"Think not that I am come to send "peace on the earth: I came not to send "peace, but a sword. For I am come to "set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against "her mother-in-law. And a man's foes "shall be they of his own household."

This passage of Scripture has sometimes been sadly misinterpreted, or misrepresented; and then used as an objection against Christianity. The divi-

sions, disorders, wars and massacres occasioned by religion, have for ages been a standing theme of declamation. And not unfrequently, after a tragical representation of these various evils, and a violent invective against the supposed cause of them, it is added with a sneer, "the "author of Christianity has proved a true "prophet for once—he has not sent peace "on the earth, but a sword."—As though there were no bloody exterminating wars, before Christ came into the world. The assertion, however, that Christianity has *produced* confusion and bloodshed is utterly untrue. The fact is, the vile passions of corrupt man, which have from the beginning disturbed the peace of the earth, have taken Christianity as a cloak for their covering, or as a pretext for their indulgence. But for this no blame is imputable to the Christian religion.—Let us illustrate this subject by the following case: Cataline professed to be a mighty lover of liberty, and a true patriot. He assembled around him a set of desperate and abandoned wretches, pretending that it was his purpose to vindicate their rights, and maintain their privileges. The result was, a short, indeed, but bloody civil war. This is one instance out of a thousand presented in the history of the world. The servile flatterer of tyrants, the venal statesman takes pleasure in detailing the evils of these deceitful pretences to love of country, and would have us believe that patriotism is imposture, and liberty licentiousness.—But who needs to be told that this is a "most lame and impotent conclusion?" In like manner, the crimes which have been perpetrated, under the pretext of religion ought not to prejudice us against religion itself.

It is not to be denied, however, that although religion does not produce by direct operation any of the mischiefs which have been ascribed to it, yet indirectly it is the occasion of many divisions, and contentions. But this arises from the opposition which men feel in their hearts, and exhibit in their lives to the Gospel.—It was a foresight of this opposition, and of the effects of it, which brought forth the declaration of our Lord now under consideration. And this passage of scripture is to be regarded as a prediction, in the eastern stile, of events that would take place through the enmity of the human heart to holiness. Jesus Christ knew that while some would receive, others would reject his religion; that the wife would be a believer, and the husband an infidel; the father a christian, it may be, and the son a profligate; and he also knew that this difference would, in many instances, disturb the harmony of families; and that "a man's foes would be those of his own household." He foretels this for the purpose of warning his disciples of their danger, and fortifying their minds against it. "He that "loveth father or mother more than me "is not worthy of me; and he that lov-"eth son or daughter more than me is "not worthy of me." Be them who they may, who oppose our progress towards Heaven, we must be steadfast and unmoveable.

To some this statement of the case, however, so far from proving satisfactory, may increase their prejudices against Christianity. Without at all regarding the cause, they will look only at the effect, and rail at religion as the occasion of domestic discord. To such persons, the following case will be submitted.—On the 4th of July, 1776, the Congress of the thirteen United Colonies declared this country forever independent of Great-Britain. This declaration was maintained at a vast expense of blood and treasure, and was finally recognized by that nation, as well as all the rest of Europe. *Yet it was the occasion of serious divisions in families.* The father and son were sometimes found at variance; the one seeking protection under a lordly general; and the other prodigal of his blood and fortune in defence of his country.—Now does this domestic disagreement vitiate the cause of American freedom? Surely not.—The application of the case is easy; and the conclusion is irresistible, that neither ought the verification of the prediction of our Saviour to operate to the prejudice of Christianity. And here one cannot but remark on the unreasonableness of those who make the objection under consideration. Some near connection of theirs, in the exercise of an inalienable right, embraces religion. They raise a mighty upstir, and often throw themselves into a great passion, and then complain that religion des-

troys their domestic peace.—Such conduct is utterly inexcusable. And yet it is a question, that deserves very serious examination, what ought to be the conduct of a christian, when called to endure opposition of near kindred, suppose in the case of a wife whose husband is averse to evangelical piety?

In answer to this question, it may be observed that very great care should be taken, not to increase the disgust which is felt to religion. Some very pious and well meaning ladies have done irreparable injury to the cause which they intended to promote, by not using due caution in this respect. By frequently, and unseasonably calling, and even forcing the attention to the subject of religion; by censuring their husbands, and sometimes, with inexcusable imprudence, almost upbraiding them before company, "because they are so wicked," they produce either an utter aversion to all religion, or an insuperable repugnance to that mode of worship which the wife may approve. A *husband* never was, nor ever will be *teased* into a life of piety.—Again, it may be observed, that even the appearance of substituting religious exercises for the discharge of relative duties should be guarded against with the greatest caution. And for this purpose, economy of time should be studied, and industry practised, that both public and private worship may be attended on without detriment to household affairs.

But farther, the pious ought to act in such a way as to convince their ungodly friends that religion does not make its possessors unhappy. Let religious ladies then always cultivate a cheerful contented disposition; bearing with patience the every day crosses, the subordinate evils, and petty vexations of life. And especially let them always receive their husbands, whether they come in late or early, with an open smiling countenance, and shew themselves studious of their comfort as far as the means to promote it are in their power.

Still farther, let pious wives cheerfully conform to the wishes of their husbands in things indifferent; that in affairs where conscience is really concerned, it may appear that want of conformity is not wayward nor obstinate; but in the highest degree reasonable and even indispensible. In a word, let sweetness of temper, and perpetual cheerfulness, and unconstrained submission, and economy and prudence mark the whole conduct of religious wives.

But if, after all this, a husband should be dissatisfied, and persist in his opposition, such language as the Apostles used on another occasion, will be in the highest degree becoming. "Whether it be "right in the sight of God, to hearken un- "to you more than unto God, judge ye." It is true that God has clothed the husband with authority; and has required the wife to submit to him. But certainly this submission implies the exercise of lawful authority to a *lawful* extent.—Otherwise the wife is bound to obey, even should the husband require the commission of the most atrocious crime, for instance, theft or murder. The truth is, no human being has of right, the shadow of authority over conscience. To claim and exercise this authority, is the most insupportable tyranny; and to submit to it is the most abject slavery. They who, because they are endowed with superior strength, and possess higher privileges, convert their houses into petty courts of inquisition, and hold daily inquest over those who have chosen them as their protectors, deserve harsher censure than the writer is disposed to apply to them. His only wish for them is, that by cordially embracing the gospel of Christ, they and their households may enjoy that "peace of God which passeth all understanding," and which is an earnest of the happiness reserved for true believers *in Heaven.*

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